BAPTISM

Discovered Plainly & Faithfully,

According to the

WORD of GOD.

WHEREIN

Is set forth the Glorious Pattern of Our Blessed Saviour JESUS Christ, the Pattern of all Believers in his Subjection to Baptism. Together, with the Example of Thousands who were Baptized after they Believed.

By *JOHN NORCOTT*, Late Servant of Jesus Christ, and of his Church.

The Third Edition, Corrected by *Will. Kiffin*, and *Rich. Claridge*.

With an Appendix by another Hand.

Jer. 6. 4. *Ask for the Old and the Good Way, and walk therein, & you shall find rest for your souls.*

Isa. 30. 21. *This is the Way, walk in it.*

1 Cor. 11. 1. *Be ye followers of me, as I am of Christ.*

Mat. 3. 20. *And when Jesus was Baptized or dipt, he came up out of the Water.*

Luc. 7. 30. *But the Pharisees and Lawyers rejected the Counsel of God against themselves, not being Baptized or dipt.*

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To All that Love the

LORD JESUS CHRIST,

And His Holy Ordinances in the Truth,

Grace, Mercy, and Peace be Multiplyed.

Dearly Beloved!

AS the Lord Jesus Christ is most pretious to your Souls, his Name being as *Ointment poured forth*, and His *Love better than Wine*, Cant. 1. 2, 3. So hath every Truth of his, a due Value and Esteem with you. Whatsoever hath the Divine Impress upon it, ye readily em-

 brace,

brace; but not that, which is [illegible] *Tradition* of Man. Hence it is, that ye are for a *Church of Chriſts own Erection*, for a *Miniſtry of his own Calling*, and for *Ordinances of his own Appointing*. 'Tis both your Deſire and Endeavour to follow Chriſt fully, and therefore cannot admit of any thing in Doctrine, or Worſhip, that is not exactly conſonant to his revealed will. Ye are ſo tender of Chriſt's Honour, which ſhines in all his Commands, that ye cannot deviate *knowingly* the leaſt tittle from any one of them. *O what an Awe Chriſt's Authority carrys with it!* Ye are the ſheep that hear his Voice, the ſervants that do his will, and the People that are obedient in the Day of his Power. *Bleſſed are ye that make his word your Rule, and reſolvedly do practiſe according thereunto!*

The Author of this Short and Plain Diſcourſe, was a True Lover of our Lord Jeſus, and his Holy Appointments, he Steer'd his whole courſe,

course, by the Compass of the Word, making Scripture-Precept, or Example, his constant Rule in Matters of Religion: Other Mens Opinions or Interpretations were not the Standard by which he went; but through the Assistance of the Holy Spirit, he labour'd to find out what the Lord himself had said in his Word. And therefore throughout this Little Book, he still keeps close to the Scriptures, Vouching no Authority for what he delivers, but from thence.

What Approbation this Piece hath found, may appear from hence; that since the First Edition of it here in *England*, it hath been Reprinted in *Holland*, was also lately Translated into *Welsh*, and now growing scarce, and much asked for, the Bookseller hath been Advised to give it another Impression. In which there are few material Alterations or Additions, the Author's own Phrase, and Method being generally preserved.

The Lord, who is able to *give seed to the Sower*, and *to bless the seed Sown*, Prosper this Plain Discourse to every soul that shall read it, which is the hearty Desire of,

Yours in the Lord,

Will. Kiffin,
Rich. Claridge.

To

To his Truly Beloved Friends and Brethren in and about *Wapping*, who Love our Lord JESUS in Sincerity, Children of one Father, Partakers of the Glorious Spirit of Grace.

Beloved Brethren,

IT *was* Joſephs *Lot to be ſepa-rated from his Brethren, but God meant it for good; tho' it was not for the preſent ſeen, yet in due time it appeared.* Joſephs *Dreams were fulfilled; and tho' the Archers ſhot ſorely at him, and grieved him, yet his Bow abode in ſtrength: Oh how good it is to be upright with the Lord! It is one of the ſad evils of the Times,* Brethren ſhoot at Brethren: *But this will be a Mercy*

indeed, if all our Aim might be
to enjoy, and be conformable to Christ
one part of Conformity to our Lo
Jesus, is Obedience to the Precio
Ordinance of Baptism, *judging yo*
are such as press after Christ you
Head, together with a Testimonial of
my unfeigned Love to you, I have
presented these few Thoughts to your
serious Consideration. I have read of
Two Loving Friends, who having
spent a great part of the day in a
matter of Difference between them,
could not be reconciled, and so parted:
One of them bethinking himself of
that Text, Eph. 4. 26. *ran to the*
other, saying, The Sun is going
down, *by which they were both im-*
mediately reconciled. My Brethren,
our Sun is going down, Eternity is

upon

upon us, and ſhall we not conſider the Work we have to do for the Lord? I beſeech you be like the Noble Bereans, ſearch whether theſe things be ſo; and if you find theſe things not mine, but the Lords, then give him the glory due to his Name. Beloved, as I have, ſo I ſhall yet appeal in the Ears of the Lord of Sabbaoth, like Elijah; Lord God of *Abraham*, *Iſaac*, and of *Iſrael*, let it be ſeen this day that thou art God in *Iſrael*, and that I am thy ſervant, and that I have done all theſe things at thy Word, 1 *Kings* 18. 36. *Now Lord let Fire come down from Heaven on this Sacrifice, that may drink up all the waters of ſtrife: And that you may all cry*, The Lord

he

he is God, the Lord he is God. ver. 39. *Which is the unfeigned desire of him that is unworthy to serve you; yet your loving Brother in Jesus Christ,*

John Norcott.

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Baptiſm Diſcovered.

The Introduction.

WHEN thou by reading goeſt to ſearch out the mind of God, let thy Cry be, *Lord anoint mine eyes with eye-ſalve, that I may ſee*; and if it hath been the day of Gods Power with thy ſoul, I fear not but thou wilt bid Truth welcome, in whatever dreſs it comes; and more think on what is comprized in the *Letter*, than be affrighted at the poor Cloathing of the *Meſſenger*; eſpecially, knowing it comes from one whoſe Name is the Great God. Therefore in handling this Truth, *viz.* Believers Baptiſm, as it was practiſed by Chriſt and the Primitive Churches, my great Requeſt to thee, is, That thou wilt read what is ſaid without prejudice: And whatever thou findeſt according to Truth, receive as that which is more precious than thy Life, and judge of it according to the Holy Scriptures; for when

when all is said that can be, they [illegible] Judge in all Controversies of R[illegible] And as *Christ is the Foundation*, 1C[illegible] upon which whoever buildeth, shall never be confounded. I shall therefore take a few Observations concerning Christ his being baptized; and herein you may take notice how exact the Holy Scriptures are, to set down the Circumstances of his Baptism.

CHAP. I.

Christ was Baptized in the River of Jordan.

CONcerning the Baptism of *Jesus Christ* you may read it at large, *Mat.*3. 13, &c. *Then cometh Jesus from* Galilee *to* Jordan *unto* John *to be Baptized of him.* Every word hath Emphasis (*then*) before he entred upon his publick Ministry, as you see in *Mat.* 4. 17. *From that time Jesus began to preach,* (*cometh*) he might have commanded *John* to have attended him; but in token of his subjection he cometh (*from Galilee*) many miles, & 'tis likely on foot; every step we take for God is acceptable, and one day shall have a Glorious Reward (*to Jordan*) where there was a River

ver. where Thousands had been Baptized, and was a suitable place for *John* to dip Christ in, as will be seen hereafter. Now I shall take notice of eight things concern the Baptism of Christ.

First, Concerning his Age, 'tis said, *Luk.* 3.21. *Jesus being baptized*, ver. 23. *began to be about thirty years of Age*; here you see that Christ himself was baptized at *Grown Years*; if any might be baptized in Infancy, why not Christ? Christians be not ashamed, your Captain is gone before you, he was thirty years old when baptized. Christ is not ashamed to call you Brethren, *Heb.* 2. 11.

Secondly, Another thing to be observed in the Baptism of Christ, is the Administrator of this holy Ordinance, *John*, who confesseth of himself he was not worthy to unloose the latchets of his shooes, *Mark*, 1.7. Now if Christ would receive Baptism from such an unworthy Instrument; never slight the Ordinance, because of the unworthiness of the Administrators, let your eye be on Christ your Example.

Thirdly, Note the Repulse, *John forbad him*, Mat. 3. 14. Difficultly in duty must be no excuse; we must take no denyal in following God, *Strive to enter in at the strait gate*, Mat. 7. 13.

Fourthly, Note, *John*'s Argument, Matt. 3. 14. *I have need to be baptized of thee, and comest thou to me?* Some will not be baptized but of need; their carnal Argument is, May I not go to Heaven though I be not baptized? Is it of necessity to salvation? Is this like your Lord and Master? Was not he a perfect Saviour? Was not the Spirit poured on him without measure? He had no sin to be washed away, wherefore see your example, he doth it not of need, but of obedience to his Fathers will.

Fifthly, Note the excellent Terms he gives to this Ordinance of Baptism. 1. He calls it *Righteousness*, Matth. 3. 15. 'Tis righteous and just that I should be about my Fathers business. 2. It is a comely thing, *it becomes us*: Oh it is a very comely thing in God's Children, to have respect to all the Commandments of God. 3. The Conjunction (*us*) thee and me, and all my Followers, *John* 12. 26. *If any man serve me, let him follow me; and where I am, there shall also my servant be.* 4. A Completion, it is a fulfilling, 2 *Cor.* 10. 4. *The weapons of our warfare are not carnal but spiritual*, ver. 5. *bringing every thought into captivity to the obedience of Christ*, ver. 6. *having in readiness to revenge all disobedience, when your obedience shall be fulfilled.* Obedience must

muſt be fulfilled. 5. The univerſal Term (*all*) Baptiſm is one of the all. Chriſt reckons it ſo, *Thou canſt not walk in all the Commands, if this be omitted,*

6. Note, Concerning Chriſts Baptiſm the form of Adminiſtration, *Mat.* 3. *And ſtraitway he went up out of the water* (*ſtraitway*) becauſe Baptiſm is once *Dipping*; (*up*) had he not been down, 'twould not have been ſaid he went up; (*he went*) was not carryed in Arms as Infants are, (*out*) if he went out of the water then he had been in: We never ſay one goes out of the houſe when he never was in. So Chriſt could not be ſaid to come out of the water, had he not been in; (*he went up out*) had a little water been brought to him in a Baſon, he had not been ſaid to go up out (*of the water*) this water was the River of *Jordan*: Chriſt ſtoops to ſmall things becauſe an Ordinance.

7. Note, Concerning Chriſt's Baptiſm, the Father's Acceptance, *Mat.* 3. 16, 17. (*the Heavens were* opened:) Some of Chriſt's Followers have found glorious openings of Heaven in Baptiſm; (*the ſpirit deſcended*) the very ſame that is promiſed to Believers in their Baptiſm, *Act.* 2. 38. *Repent and be Baptized every one of you, and you ſhall receive the Holy Ghoſt.* Obj. *But doth every*

one receive the Holy Ghoſt that is bapt. [illegible] *Anſ.* The defect lies not in Baptiſm, but in Faith and Repentance; without which no Ordinance is effectual: (*And lo, a voice from Heaven, This is my beloved Son*) Chriſt as Head was ſealed, and in Baptiſm is held forth the Sonſhip of his Members (*in him I am well pleaſed*) not only in all he hath and doth do, but in this very Act of Baptiſm, as an Act of Obedience to my glorious Will. I am well pleaſed, and ſo is the Lord well pleaſed in the Act of Obedience, wherein *from the heart we obey the form of Doctrine delivered to us*, Rom. 6. 17. The ſame Voice the bleſſed Son of God hath in the Mount, *Luk.* 9. 35. *This is my beloved Son; hear him.* Hear him in his Commands and Appointments; hear him now in his Baptiſm: Oh, ſaith Chriſt, thus it becometh us; you that have my Father for your Father, you that have my God for your God: Thus it becometh us to be baptized, and to fulfil all righteouſneſs; *Oh he is a beloved Son, hear him.*

8. Note, How in Chriſts Baptiſm the Trinity doth as it were meet; the Father with a Voice, the Son baptized in Perſon, the Holy Ghoſt deſcends like a Dove: And ſurely it is one Reaſon, why Baptiſm in ſpecial is is to be adminiſtred in the Name of the Father,

the Son, & Holy Ghoſt; becauſe he who doth ſincerely believe, and is baptized, the whole Trinity, the Father, Son and Spirit is his portion; and that glorious Union of the Trinity in Chriſt's Baptiſm, is in every Believers Baptiſm commemorated.

CHAP. II.

Of the great Commiſſion for Believers Baptiſm.

AS you have heard ſomething concerning your great Pattern, the Lord Jeſus: ſo now I ſhall ſhew ſomething concerning his Command, *Mat.*28.19. And I pray note what is ſaid of our Lord Jeſus, *Act.*1.1. Chriſt is ſaid both to do & teach; 'tis good for Teachers to imitate their Lord both to do and teach; and *ver.* 2. *He was taken up, after that he through the Spirit had given Commandments to his Apoſtles*; of which Commandments, this of Believers Baptiſm is certainly one; and as you ſee in *Mat.*28. 18, 19, 20. The great God gave him to be *a Commander and Leader to his People*, Iſa. 55.4. Chriſt is a Gift as a Commander; Oh what Mercy it is to have ſuch a wiſe Commander, whoſe Commandments to Believers are not grievous; *in keeping his Com-*

mandments there is great reward, Psal. 19. 11. Now in this Command there are Eight Things very notable.

First, Note whence Christ came, why? He came out of the Grave, A Risen Jesus; *And God raised him from the dead, and sent him to bless us*, Act. 3. 26. Surely this blessed Jesus would not appoint any thing but what is good for his People; he is a blessed Jesus, and he gives blessed Commands; *Blessed are they that do his Commandments, that they may have a right to the Tree of Life, and may enter in through the Gates into the City*, Rev. 22. 14.

Secondly, Note, Christ appeared and came to them; now should an Angel appear and command men to be baptized, who would stand against it? But here you have the glorious Son of God in his own Person appearing, and saith, *Go teach and baptize.*

Thirdly, Note what Authority he comes with, *Mat.* 28. 18. *All power in Heaven and Earth is given to me*; all Power to command both in Heaven and Earth is given to me; all power to dispose of Heaven and Earth, all power to protect. I have Angels and Men at my Command; I am able to protect you, to stand by you, and to be with you, both in the fire and in the water: I have

ave all power, *Go therefore, teach and baptize*; fear no enemies:

Go teach and baptize.

Fourthly, Note the Command it self, *Mat.* 28. 19. saith Christ, *Go therefore teach and baptize.* Christ said but to *Legion*, *Go*, Mat. 8. 32. and they ran violently, and shall not Believers be as willing People in the day of his power? The Centurion did but say *Go*, to his servants, and they did go; and he did but say Come, and they came; & he did but say, Do this, and they did it: And shall Christs servants be worse to him than the Centurions servants were? 'Tis Christ saith, *Go.*

Go teach and baptize.

Fifthly, Note, what is precedent to Baptism: *Go teach*, there must be teaching; God is a Spirit, and he seeks such to worship him, that worship him in spirit and truth, *Joh.* 4. 24. therefore there must go *Teaching before Baptism*, or else they will never worship him in spirit and truth. *Go teach and baptize.* I confess many men do say the word Teach in the Greek, is, Make disciples, and I dare not say against it; for I find it the very practice of Jesus Christ, he did first make Disciples, and then baptized them, *Joh.* 4. 1. *Jesus made and baptized more disciples than John*; here was first a making

Diſciples, and then a baptizing them; h how many poor ſouls *Ignorantly bapti* thoſe who never were made Diſciples but, Chriſt ſaith, *teach and baptize them.*

Sixthly, Note, The Extent of the Command, *Teach all Nations and baptize them.* Go into all Nations, whether it be *a hot or a cold Climate, Jews and Gentiles, Male and Female*; when you have taught them, then baptize them. Now the middle Wall of Partition is broken down. Now God is no Reſpecter of Perſons, now let none think to boaſt that they have *Abraham* for their Father; No, no, go into all Nations, publiſh the glad tydings of the Goſpel to every Creature, *Mark* 16. 15, 16. *He that believeth and is baptized, ſhall be ſaved*; *Go, teach all Nations, baptizing them*; when you have taught them, then baptize them.

Seventhly, Note the words of Inſtitution, *Mat.* 28. 19. *Baptizing them in the Name of the Father*, ſuch as receive the Lord Jeſus on Goſpel-terms, God will be a Father to them, 2 *Cor.* 6. 17, 18. *Go give them a Call*; *come out from amongſt Unbelievers*, &c. *and be ſeparate, and I will be a Father to you, and you ſhall be my ſons and daughters*: Stand a while, and wonder here you that make nothing of the bleſſed Ordinance of Baptiſm; here below things done in the King's

King's Name, carries power; but here's the Great GOD's Name: Yea, here's the Name of the Myſterious Trinity, *Father*, *Son*, and *Holy Ghoſt*, and doſt thou think Baptiſm hath nothing in it, that hath that glorious Name to be adored and admired? Go, baptize them in the glorious Name of the *Father*, *Son*, and *Holy Ghoſt*.

Eightly, Note the glorious Promiſe annexed, *Go baptize, and I will be with you*; Chriſt is a good Companion, you that love his Company, ſeek it where he promiſeth it; *Ask for the old and the good way, and walk therein, and you ſhall find reſt for your ſouls*: Is there any Soul-reſt ſhort of Chriſt? No, no, *in his preſence is fulneſs of joy*: would you have his Preſence, do like *Zacheus*, Get into the way, Believe and be baptized, for he comes this way, (*baptize*) and I will be with you always to the end of the World, (*Amen*,) an *Amen* follows, they are the farewel words of the beſt Friend, *Baptize, I will be with you*, Amen.

CHAP. III.

EXAMPLES.

OF many thouſands who were baptized in Rivers, all of them Perſons who profeſſed, Faith and Repentance; and

and were of years able to anſwer for the
ſelves.

Firſt Example: Thoſe that Chriſt
ſaid to baptize, *Joh.* 4. 1, 2. it is ſaid, *A*
made them Diſciples, and baptized them
Firſt, they are Diſciples, then baptized;
they are made Diſciples, not born Diſci-
ples (that is) they are made Diſciples by
the preaching of God's Word, and then
they were baptized.

Second Example: You have an Exam-
ple, *Act.* 2. 41. *Then they who gladly re-*
ceived his Word were baptized; the occa-
ſion of this you have, *ver.* 37. *They were*
prick'd at the heart, they knew not what to
do; the ſenſe of ſin lay heavy upon them.
The Apoſtle tells them, *That they ſhould*
repent and be baptized, then they ſhould re-
ceive the Holy Ghoſt; *then they who glad-*
ly received the Word were baptized. Mercy
is ſweet to a wounded ſoul, and ſuch a ſoul
ſticks at no duty, now he can be plunged
in water at Chriſt's Command, *ver.* 41. *And*
the ſame day there were added unto them about
three thouſand ſouls.

Third Example: another Example you
have, *Act.* 8. 12. *But when they believed*
Philip, *preaching the things concerning the*
Kingdom of God, and the Name of Jeſus,
Chriſt, they were baptized both Men and
Women:

Women: When they believed, *ver.* 5. They of *Samaria*, and for ought we know, ſome of thoſe whom the Diſciples would a little while ago have *called for fire from Heaven* upon, *Luk.* 9. 52, 54. yet when theſe *believed, they were baptized both Men and Women.* Oh, if never ſo near Hell, yet believe and be baptized, there's Mercy for thee.

Fourth Example: You have another Example of the baptizing of believers in *Act.* 8. 35. *Philip preached unto the Eunuch Jeſus*, ver. 36. *They came to a certain water and the Eunuch ſaid, ſee, here is water, what doth hinder me to be baptized*; and *ver.* 37. *And* Philip *ſaid, If thou believeſt with all thy heart, thou mayſt*: This *If*, is the *If* we ſtand upon; be never ſo poor, ſo vile, if God once make thee to believe, then thou mayſt be baptized; 'twas not his godly Parents, 'twas not his reading, 'twas not his coming to *Jeruſalem* to worſhip, 'twas not his willingneſs to be baptized; *but if thou believeſt thou mayſt*: ſaith the Greek, *it is lawful*; it is according to Chriſts Law. *ver.* 38. *They went both down into the water, both* Philip *and the Eunuch, and he baptized him*: Oh behold a Man, the great Treaſurer of the Queen of *Ethiopia*, a Rich Man, an Honourable Man, a Religious Man; a Man, 'tis like, having

having many Attendants at his Chari he ſtops all, commands all to ſtand ſt till he yields obedience to his Lord and M ſter in Water-baptiſm, he can now g down into the water for Him, who hac come down from Heaven for him; he counts it no diſgrace to obey Chriſt by his poor ſervant *Philip*: Oh the condeſcention of truly gracious ſouls: No Argument works like Love, *Therefore if you love me keep my Commandments*: Here's going down, and coming up, like the glorious ways of Chriſt; he firſt caſts down, then he raiſeth up; firſt brings to the Grave, and then ſaith, *Return ye ſons of men*, ver. 39. *And he went ōn his way rejoycing*: Oh what Triumph is in Chriſts ways, *in* keeping, though not *for* keeping his Commands; there is, as well as ſhall be great Reward(*he went on his way*) *the Righteous ſhall hold on in his way, and he that hath clean hands ſhall be ſtronger and ſtronger*, Job. 17.9. How many have ſtuck in their way, wept in their way, droopt in their way, but when baptized, have gone on their way rejoycing; he might have a ſad heart, though a rich Treaſurer: Riches would not do, *Being baptized, he went on his way rejoycing. The Jaylor being baptized, rejoyced, believing in God with all his houſe*, Acts 16. 33, 34.

Fifth

5 Example, The next Example we come to, is the Baptizing of the famous Apostle *Paul*, *Act.* 22. 16. *And now why tarriest thou, arise and be baptized, and wash away thy sins*; wouldest thou have thy soul filled with joy? wilt thou take Christ for thy Lord? then arise, why tarriest thou, and be baptized: *He that appeared to thee in the way when thou wast a Persecutor, and stopt thee from going to Hell, when thou wast running, hath sent me, saith* Ananias, *Act.* 9. 15, 17. *And now why tarriest thou? arise, and be baptized*, Act. 22. 16. *Thou hast been a Persecutor*, and now I must shew thee that thou must be a Preacher, and a Sufferer; as *Acts* 9. 15, 16. And therefore Arise, why tarriest thou? and be baptized: Oh accept of the terms and tenders of Mercy; bid Mercy welcome, but do not put it off a day; why dost thou tarry? dost think thy self unworthy, and therefore tarryest? do not let that hinder, I tell thee from the Lord thou art a chosen Vessel, *Act.* 9. 15. Therefore, arise, why tarriest thou? and be baptized. The Lord is willing to forgive all thy former sins, and to accept of thee on Gospel-terms, *and now, why tarriest thou? arise, and be baptized, and wash away thy sins.*

6 Example: Another Example of Be-

ers Baptism is the Baptism of the Jaylor, *Acts* 16. 30, 31, 32. He went to bed in his sins, and might have awaked in Hell; but preventing-Mercy meets him when his sword was drawing; and by a Glorious Instrument God crys, *Do thy self no harm*, there is hope for thee: And he trembling cries, *What must I do?* That soul that trembles before the Almighty God, will not only cry out what shall I have, but what shall I do? *Believe*, saith *Paul*, *believe on the Lord Jesus:* And to demonstrate his willingness to yield Obedience to the Lord Jesus, and to accept of him on Gospel-terms, he is baptized the same hour of the night, *ver.* 33. And if you note, *ver.* 34: *all his believed and were baptized.*

7. Another Example you have of *Lydia*, *Act.* 16. 14. a godly woman, a praying woman, God opened her heart to attend his Word by *Paul*, and being at the River she was baptized. When the heart is shut, how backward are souls to obey Christ? One draw from Christ makes the Soul run, *Song* 1. 4. *The Lord opened her heart, and she was baptized.*

8 Example, you have *Acts* 18. 8. *Crispus* the chief Ruler of the Synagogue believed on the Lord with all his house; and many of the *Corinthians* hearing, believed and were

were baptized; *Crispus* believed, his house believed, all runs in their believing, and then they were baptized: Thus you have Pattern and Precept; if Command or Example be of any force, here's both.

CHAP. IV.

Baptism is Dipping or Covering under Water.

1. THe Greek *Baptizo*, *to plunge, to overwhelm.* Thus Christ was plunged in water, *Mat.* 3. 16. Thus he was plunged or overwhelm'd in his suffering, *Luk.* 12. 50.

2. The *Dutch* Translation reads *Mat.* 3. *In those days came* John *the Dipper*, John 3. 23. *John was dipping in* Aenon, *where there was much water*, what need much water were it not *dipping?*

3. They did baptize in Rivers, *Mat.* 3. 6. *They came to* John, *and were baptized in the River of* Jordan, John 3. 23. John *was baptizing in* Aenon *where there was much water*; what need it be in a River, and where there was much water? would not a little in a *Bason* serve to *Sprinkle* the *Face?*

4. Baptism signifies the Burial of Christ, *Rom.* 6. 4. *Therefore we are buried with him by Baptism*, Colos. 2. 12. *Buried with him*

in Baptiſm. Now we do not reckon a man buried, when a little earth is *Sprinkled* on his Face; but he is buried when *Covered*, thus *you are buried in Baptiſm.*

5. Chriſts ſufferings are called a Baptiſm, *Luke*, 12. 50. *I have a Baptiſm to be baptized with, and how am I ſtraitned till it be accompliſhed?* when Chriſt ſuffered, he was plunged into pains; did his ſufferings lye only on his head or on his forehead? No, no, there was not one part free; he was from head to foot in pain; his head was crowned with piercing Thorns, his hands and feet nailed to the Croſs; ſo ſtretched out on the Croſs, that a man might have *told all his bones*, *Pſ.* 22. 17. There was not one part free, the man hath ſinned, body, ſoul and ſpirit. Chriſt was baptized into pains, plunged into ſorrow, not any part free, this he calls his Baptiſm. Thus one baptized is plunged under water, to ſhew how Chriſt was plunged into ſorrow for our ſakes.

6. Baptiſm is a putting on Chriſt, *As many of you as are baptized into Chriſt have put on Chriſt*, Gal. 3. 27. that as a ſervant wears his Lords Livery, a Garment which demonſtrates him to be a Servant to ſuch a Lord: So in Baptiſm we put on our Lords Livery, he cloathes from head to foot:

foot: Thus by Baptism we put on Christ.

7. *When Christ was baptized, he came up out of the water,* Mat. 3. 16. Was it only a little Water thrown on his *Face?* Then he had not been in the water; but because he was baptized in the water, therefore being baptized he came up out of the water. *Philip and the Eunuch went both down into the water,* (*and being there in the water*) Philip *baptized the Eunuch, and when he was baptized he came up out of the water, Act.* 8. 38, 39.

Thus you see the place where they were baptized, was a River; their Action, they went down into the Water; then being in the water, they were baptized; this was where was much water. The end was to shew forth Christs Burial. Now if there be not a Burial under water to shew Christs Burial, the great end of the Ordinance is lost: but we are buried by Baptism.

Quest. *But why may not Sprinkling with water serve, as well as Covering under water? Is there any more vertue in a great deal of water, than there is in a little water?*

Answ. Sprinkling may not serve as well as Dipping under water.

1. Because God is a jealous God, & stands upon small things in matters of Worship; 'tis likely *Nadab* and *Abihu* thought, if they

put fire in the Censer, it might serve, though it were not fire from the Altar; but God calls it strange fire, and therefore he burns them with strange fire, *Lev.* 10. 1, 2. and *Moses* adds, *Ver.* 3. *This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified.* God bid *Moses* speak to the Rock, and *Moses* smote the Rock, and therefore must dye short of *Canaan*, Num. 20. 8, 11, 12.

2. Sprinkling may not serve, because thereby the end of the Ordinance is lost, which is to shew the Death, Burial, and Resurrection of Christ, Rom. 6. 4. *We are buried with him by Baptism, that like as Christ was raised*, &c.

3. Sprinkling will not serve, because it is not that God hath appointed. *Naaman* the Leper did think the waters of *Damascus* to be of the same vertue with (or better than) the waters of *Israel*, 2 Kings 5. 12. *May I not wash in them and be clean?* God had appointed him to dip in *Jordan*, not that there was more vertue in that water; but God did appoint him to dip in *Jordan*, and he did, and was clean. Dipping is God's Appointment.

4. Sprinkling will not serve, because it is not according to the Pattern. Christ went down

down into the water: *Philip* & the *Eunuch*, went down into the water, *Act.* 8. 38. *Heb.* 8. 5. *See thou make all things according to the Pattern.*

5. Sprinkling will not ſerve, becauſe it is high preſumption to change God's Ordinances; Is not God wiſe enough to appoint his own Worſhip how it ſhall be performed? *Iſa.* 24. 5. *The Earth is defiled, becauſe they have changed the Ordinance.*

6. Sprinkling will not ſerve, becauſe Sprinkling is not Baptiſm; it is not the thing intended by God; Baptiſm is *Dipping* or *Plunging*. Sprinkling is not Baptiſm, therefore Sprinkling will not ſerve. *Luk.* 7. 29, 30. Gods Councel is *Baptiſm* or *Dipping*.

CHAP. V.

Proving Water-Baptiſm, to continue till the Second Coming of Jeſus Chriſt.

THat this may appear that Water-Baptiſm is to continue, and to be practiſed by Believers till the ſecond coming of Jeſus Chriſt; take theſe ſix Conſiderations:

1. Conſider that Water-Baptiſm was once commanded, and never yet repealed.

and no power can repeal a Command of Chriſt, but the ſame power of Chriſt, by which it was given forth, *Jud. ver.* 3. *Contend for the Faith which was once delivered to the Saints.*

2. Conſider, that Water-baptiſm was practiſed before, and ſince the Reſurrection of Jeſus Chriſt:

1. Before the Reſurrection of Chriſt, *Mat.* 3. 16. *Joh.* 3. 23. & *Joh.* 4. 1, 2.

2. Since the Reſurrection of Chriſt, *Act.* 2. 41. & 8. 12, 38. & 10. 47, &c.

3. Conſider that Water-Baptiſm was commanded after Chriſts Reſurrection, *Mat.* 28. 19. *Go teach all Nations, baptizing them.* Had Water-Baptiſm ceaſed with Chriſts death, it had not been commanded and practiſed after his Reſurrection.

4. Conſider, that the end of the Ordinance remains as at the Lords Supper; the end of it is to ſhew forth the Lords death till he come; and to do this in remembrance of Chriſt; as long as we are to remember Chriſts death, it is to be done in remembrance of *Chriſt* even till his ſecond coming: ſo Baptiſm is to ſhew the Death, Burial & Reſurrection of Chriſt, *Rom.* 6. 3,4,5. the End remaining, the Ordinance remains till his ſecond coming.

5. Con-

5. Consider, it hath been continued by Christians in all Ages, since Jesus Christ left his Command with the Saints.

6. Consider whether the same Argument that throws down Water-baptism, if granted, will not throw down all Ordinances: for if you grant that when the Spirit is come Baptism ceaseth; may you not as well say, when the Spirit is come? Preaching ceaseth, Prayer ceaseth; but this is by reason of mans corrupt heart: Christ saith, *Teaching them to observe all things whatsoever I have commanded you; And lo I am with you alway, even unto the end of the world*, Mat. 28. 19, 20.

CHAP. VI.

That no Measures of Grace or of the Spirit are a sufficient Ground to keep any from Water-Baptism.

THAT no Measures of Grace or of the Spirit are a sufficient Ground to keep from Baptism, may plainly appear, if you

1. Consider, that Baptism is from Heaven, as you see, *Mat.* 21. 25. Now what should keep from a Heavenly Command?

2. Consider the Lord Jesus had all grace, and

and the Spirit without Measure; as, 3. 34. and yet he was Baptized in River of *Jordan*, as you may see, *Mat.* 13, 14, 15. Is not Christ a good Patter for Believers to follow?

3. Consider, where hath God thus limited Baptism to persons, having little Grace or little of the Spirit. Nay, on the Contrary hath not God promised his Spirit that you may keep my Ordinances and do them? *Ezek.* 11. 19, 20.

4. Consider, the Apostle makes receiving the Spirit, an Argument to encourage to Baptism, *Acts* 10. 47. *Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we?* Now if you mind, these were so baptized with the Spirit, that they spake with Tongues and Prophesied: a strange work to Prophesie and speak with Tongues; such a Measure of the Spirit is not in our days, yet he Commanded them to be baptized, *ver.* 48.

CHAP.

CHAP. VII.

Believers Baptiſm a great Ordinance.

THE greatneſs of the Ordinance of B lievers Baptiſm may appear, if you onſider theſe ſeven Particulars.

1. Conſider that Baptiſm is an Ordiance which hath the great Pattern, the aptain of our Salvation himſelf did praiſe it; as you ſee, *Mat.* 3. 13. *Then ometh Jeſus to be baptized: If any man erve me,* ſaith Chriſt, *let him follow me; And where* I *am there ſhall my ſervant be,* ohn 12. 26. Chriſt is the great Examle.

2. Conſider the great Name in which aptiſm is Adminiſtred, *Mat.* 28. 19, 20. *Baptize them in the Name of the Father, Son, nd Holy Ghoſt:* This Name muſt not be lighted; it is a great Name.

3. Conſider Baptiſms great buſineſs, it s called Righteouſneſs: Righteouſneſs is great thing. Chriſt calls it a comely thing, *Mat.* 3. 15. *Thus it becometh us to fulfil all Righteouſneſs*; it is a fulfilling all Righteouſneſs.

4. Conſider Baptiſms great Commiſſion; t is one of the laſt Conmands of our bleſſed

ſed Saviour after his Reſurrection, a
before his Aſcenſion, as appears, *Mat.* 28
19, 20. *Go Teach and Baptize.*

5. Conſider Baptiſms great Promiſes
Mat. 28. 19, 20. *Go teach and baptize, an*
lo, I am with you; here's the Promiſe of th
glorious preſence of Chriſt. Then yo
have the promiſe of the Holy Ghoſt, *Re*
pent and be baptized, and you ſhall receive th
gift of the Holy Ghoſt, Act. 2. 38.

You have alſo the Promiſe or Aſſuranc
of waſhing away your ſins, *Act.* 22. 1
Ariſe, and be baptized, and waſh away th
ſins.

Again, You ſhall find the promiſe of Sa
vation annexed to Baptiſm, *Mark* 16. 1
He that believeth and is baptized, ſhall
ſaved; Chriſt's Preſence, the Holy Ghoſt
Pardon of ſin, and Salvation; all theſe a
great Promiſes.

6. Conſider the Eminency of Baptiſm
every Word of God is pure, but Baptiſ
is called the Councel of God, *Luk.* 7. 29, 3
They rejected the Councel of God again
themſelves, not being baptized; is not t
Councel of God a great thing?

7. Conſider, ſince Chriſt hath be
gone to Heaven, he hath commanded
ptiſm *Acts* 8. 29. the Spirit bid *Philip* jo
himſelf to the Chariot, which clearly

p

pears was, that he might preach Christ, and baptize the Eunuch; *And when he was baptized, he went away rejoycing*: Here's one Call from Heaven.

Another Command from Heaven to baptize, after Christs Ascension, you have in the Lord Jesus's sending *Ananias* to *Paul*, *Act.* 9. 19. *The Lord called* Ananias *in a Vision, and sends him to* Paul; *and when he comes, he saith*, Acts 22. 16. *and now why tarriest thou? arise and be baptized, and wash away thy sins.* This *Paul* tells us were the words of *Ananias*; here you have another Call from Heaven to baptize.

Again you shall find, *Act.* 10. 4, 5. *Cornelius* hath a Call from Heaven to send for *Peter*, who should tell him words whereby he should be saved. *Peter* hath a Call from Heaven to go to *Cornelius*, *ver.* 19. 20. *Go therefore, nothing doubting*; here *Peter* is sent from Heaven, and to speak words whereby *Cornelius* might be saved; and when he came to *Cornelius*, you shall find *ver.* 48. *He commanded them to be baptized.* Thus you see Baptism was commanded after Christ's Ascension; all which may shew Baptism to be a great Ordinance.

CHAP. VIII.

Anſwer to the common Objections.

SUch is the corruption of mans heart, as he will make Objections againſt the cleareſt Truth in the bleſſed Word of God; and which of the Truths of God, yea, hath not God himſelf been objected againſt? but I may ſay of Baptiſm, as once He ſaid, *Theſe things were not done in a Corner:* I only give this Scripture-caution, *They have cloſed their eyes leſt they ſhould ſee and be converted, and I ſhould heal them*: Take heed of cloſing the eyes, and then I am ſure thou wilt be willing in the day of God's power; but if in Conſcience thou deſireſt ſatisfaction, conſider the Anſwers to the following Objections.

Object. 1.

Some Object where it is ſaid, *Mat.* 28. 19, 20. *To the end of the World*, that is, *to the end of that Age.*

Anſw. 1.

To which I Anſwer, This cannot be the ſenſe of the Text: Firſt, Becauſe Chriſt bids the Apoſtles teach them *to obſerve all things whatſoever I have commanded you*, *Mat.* 28. 20. Now do you think that all things

things the Apostles were to teach them to observe, were only to the end of that Age? Christ commands them to repent, believe, to be holy, to be baptized; and are we to repent, believe and be holy, no longer than to the end of that Age? Secondly, Christ promises his presence to the end of the World, *Mat.* 28. 20. *Lo, I am with you to the end of the Word.* Now hath Christ promised his Presence but to the end of that Age? this would be a dreadful Doctrine, Josh. 1. 5. *He hath said, I will not fail thee, nor forsake thee*; so that the promise of his Presence is to last in all Ages, as the word may be rendred; *I will be with you in Ages*, or, *to the end of the World*; therefore observe, *all things to the end of the World.*

Object. 2.

2. *But Water-baptism was* John's *Baptism.*

I *Answer.*

Was the Baptism of *John* from Heaven or of men? *John*'s Baptism was from Heaven, *Mat.* 21. 25. Then further, *John* was but to prepare Christ's way before him, Luk. 1. 76. *Thou shalt go before the face of the Lord, to prepare his ways*; so that *John* did but prepare Christs way: This therefore was Christ's way, not *John*'s way: But further hath not Christ commanded, and

the Churches practis'd Baptism after *John*'s Death, and Christ's Resurrection? Did not Christ say, *Go teach and baptize*; and wilt thou say this is *John*'s Baptism?

Object. 3.

3. *But Circumcision and Uncircumcision availeth nothing, but a New Creature.*

I *Answer.*

Once Circumcision was something, when the Lord would have killed *Moses* because of the Circumcision, as *Exod.* 4. 24, 25, 26. and when the Lord said, *That whoever was not circumcised, he should be cut off from the people*, Gen. 17. 14. Now in the Gospel it is nothing, because abolished, *Gal.* 5. 2. *If you be circumcised, Christ shall profit you nothing:* But wilt thou say the Councel of God is nothing? Baptism is the Councel of God, *Luk.* 7. 29, 30. And is this nothing? Baptism is a Command of the Lord Jesus, *Mat.* 28. 19. And is his Command nothing?

Object. 4.

4. I *am baptized with the Spirit, which is the substance; Water-baptism is but the shadow.*

I *Answer.*

Thou mayst as well say so of all other Ordinances, they are but shadows; the Supper is but a shadow: Prayer, Hearing and

and Preaching are but ſhadows; and then whither wilt thou run? Then further, the Queſtion is not whether it be a ſhadow; Is it a Command? If a Command, diſpute not Chriſt's Authority leſt he be angry. But further, call Water-baptiſm a ſhadow, yet conſider Chriſt ſubjected to it, and who art thou, wilt thou be wiſer than Chriſt? And further, *Acts* 10. 47. *They were baptized with the Spirit, and ſpake with Tongues,* and yet were baptized in water. *Remember he that is faithful in the leaſt, is faithful in much.*

Object. 5.

5. *Doth not Baptiſm come in the room of Circumciſion?*

I *Anſwer.*

No ſurely, for there's not any Word of God for ſuch a thing, and thou muſt not be wiſe above what is written, 1 *Cor.* 4. 6. And then conſider, Circumciſion concerned only the Males; but *Acts* 8. 12. *When they believed, they were baptized, both Men and Women.*

Object. 6.

6. *But are not very learned Men for Infant Baptiſm?*

I Anſwer.

Luke 7. 29. 30. The Phariſees and Lawyers (the learned men of the times) rejected the Councel of God againſt themſelves

ſelves, not being baptized. Do not ſay as they ſaid, *Which of the Rulers have believed in him?* Hearken to Chriſt's Anſwer, *Mat.* 11. 25. *Jeſus anſwered, I thank thee, O Father, Lord of Heaven and Earth, that thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them to Babes.* And further, If Learning were an Argument in this caſe, Are there not many Cardinals and Jeſuits Learned Men?

Object. 7.

7. *But are not there very Godly men, Paſtors of Churches, that hold Infant-baptiſm?*

I *Anſwer*

You are not to follow an Apoſtle further than he followeth Chriſt, 1 *Cor.* 11. 1. *Follow me, as I follow Chriſt.* Again, bring no Examples of good Men againſt an expreſs word. You have an expreſs word, *Acts* 8. 12. *When they believed they were Baptized, both Men & Women. Elias* was a good man, he called for fire from Heaven, but we muſt not do ſo. *Jehoſaphat* was a good King, but the High Places were not removed; follow no Example againſt a word, 1 *Kings* 22. 42, 43. *Thou ſhalt not follow a multitude to do evil.* Exod. 23. 2.

Object. 8.

8. *But there's not a word againſt Baptizing Infants?*

I *An-*

I Anſwer.

Nadab and *Abihu* were burned with fire, becauſe they did that the Lord commanded not, *Lev.* 10. 2, 3. Again, if you mean by a word, an expreſs word, then where have you a word, *Thou ſhalt not baptize Bells*, as you read in the Book of Martyrs they did? Where have you a word, ſaying, *Thou ſhalt not uſe Spittle, Cream or Salt in Baptiſm*, as the *Roman* Catholicks do? But you muſt know, it is enough againſt Infant-Baptiſm, it is not commanded.

Object. 9.

9. *But were there not whole Families Baptized?*

I Anſwer.

That it is expreſly ſaid, *They all believed*, Acts 16. 34. *He was baptized and all his*, *ver.* 33. *He rejoyced, beleiving in God with all his Houſe*, ver 34. Criſpus *the Chief Ruler, believed in God with all his Houſe*; *and many of the* Corinthians *believed and were baptized* Acts 18. 8. Lydia *and all her Houſe were baptized*, Acts 16. 15. Here's no mention of Husband or Children, whether ſhe was a Maid or a Widdow; only they are called Brethren, *ver.* 40.

Object. 10.

10. *Infants were once Church-Members, and we do not find they were cut off.*

I Anſwer.

That the natural Branches were broken off by their Unbelief; and if they come to believe, they may be grafted in again, but till then they are broken off, *Rom.* 11. 20, 21. Again now in the Goſpel, the Axe is laid to the root of the Tree; and every Tree that brings not forth good fruit, is cut down and caſt into the fire, *Mat.* 3. 9, 10. *Therefore you muſt not think to ſay you have* Abraham, *or a Believer, for your Father*; This is the ſure Word of God. And thus you may ſee that the *Sadducees* were rejected, when they came for Baptiſm, thinking to ſay, *They had Abraham for their Father*, Mat. 3. 7, 8, 9. And further, Infants were Members of the National Church of the Jews: But where were they ever Members of a particular Church under the Goſpel? When Infants were Members, then Servants that were bought with Money were all Members, *Gen.* 17. 12. *Which are not of thy ſeed:* God now in the Goſpel ſeeks ſuch to Worſhip him, who *Worſhip him in Spirit and in Truth*, *John* 4. 23. And further, there was then a middle Wall of Partition; but this middle Wall of Partition is broken down, *Eph.* 2. 14. And now God is no Reſpecter of Perſons, but in every Nation, ſuch as fear him

him and work Righteousnes, are accepted of him, *Acts* 10. 34. 35.

Object. 11.

11. *But is the Priviledge of Believers Children, less under the Gospel than it was under the Law?*

I Answer.

What dost thou mean by Priviledge? was it a priviledge to be under the Law, or is it now a priviledge to be under the Gospel? or dost thou mean by priviledge to have the Promises which the Apostle tells us of, *Rom* 9. 8. *They which are Children of the flesh, are not the Children of Promise*; or dost thou mean by Priviledge to partake of the visible Ordinance of Circumcision? And is this such a priviledge which the Apostle, *Acts* 15. 10. calls a yoke, that neither we nor our Fathers were able to bear, is this the priviledge thou meanest?

Object. 12.

12. *But the Seed was in Covenant? God made a Covenant with* Abraham *and his Seed.*

I Answer.

What dost thou mean by Covenant? dost thou mean the Covenant that was made on Mount *Sinai*, or a Covenant of Works? dost thou mean the Covenant of Grace, where-

in

in God promiseth to be their God; and dost thou make this Covenant of Gr. to be Conditional? And dost thou judge, that *Ishmael*, *Saul*, and *Jeroboam* the son of *Nebat*, and *Ahaz*, and all they, were in the Covenant of Grace? or dost thou judge they lost their Interest in the Covenant of Grace, and so indeed make it a Covenant of Works? Therefore consider, God did make a Covenant with *Abraham* and his natural Seed, to give them the Land of *Canaan*, *Gen.* 17. 7, 8. but as to the Promise of Life and Salvation, this was made to *Abraham* and his spiritual Seed, *Gal.* 3. 16. *Now to* Abraham *and his Seed were the Promises made; he saith, not unto Seeds, as of many; but as of one, to thy Seed, which is Christ.* If you will believe this Text, there's little difficulty in the Objection, *Rom.* 9.8. *The Children of Promise are counted for the Seed.*

Object. 13.

13. *But they were so far in the Covenant, as to give them a Right to the Ordinance?*

I *Answer.*

Circumcision was entail'd on *Abraham* and his Seed, and his Servants; but where is Baptism intailed, upon Believers natural Seed?

The

The Priesthood by a Covenant was entailed on the Tribe of *Levi* and their Seed, as you may read, *Josh.* 18. 7. *Num.* 25. 13. will you now entail the Ministry on Preachers and their natural Seed? But as to the point of Baptism, were there not many that came to be Baptized? and *John* said, *Think not to say you have* Abraham *for your Father,* Mat. 3. 9. clearly shewing that their Carnal Right was cut off by the Gospel. Now *the Axe is laid to the Root of the Tree, every Tree that bringeth not forth good fruit, is hewen down and cast into the fire.* And note further, *Abraham* had a word for to warrant his circumcising his Seed; but where is there a word for Baptizing Infants?

Object. 14.

14. *But Christ said, Suffer little Children to come to me, for of such is the Kingdom of Heaven.*

I Answer.

The Text tells you plainly, they were not brought to be baptized, but that Christ might *lay his hands on them, and pray for them, Mat.* 19. 13. *Mark* 10. 16. Here's nothing of Baptism.

Object. 15.

15. *But* 'tis said, *Acts* 2. 39. *The Promise is to you and to your Children.*

I An-

I Answer.

Do so much justice to thy own Soul to read the whole Text; and you sh find, that it is said, *The Promise is to y and to your Children, and to all that are far off, even as many as the Lord our G shall call:* Here you see it is to such as are called. Now if you say this word *Call* relates not to the Children, but to them that are afar off. I *Answer*, it must needs relate to the Children and their Parents, and all afar off, because it is the Promise, *ver.* 16, 17. this is that which is spoken of by *Joel* the Prophet, I *will pour out of my Spirit on all flesh, on your Sons and Daughters*, Joel 2. 28. *on the Remnant whom the Lord shall call*, ver. 32. Now if the Promise of the Spirit be to Children, though not called; then either the Promise doth fail; and that's a fearful thing to think; or else all the Children of Believers do partake of this glorious Spirit; but the contrary dayly experience shews, that many of Believers Children are Carnal, not having the Spirit; and it is fulfilld only to such, whom the Lord our God shall call

Object. 16.

16. *But I have been Baptized in my Infancy therefore what need I be Baptized again?*

I An

1 Answer.

As one saith of Marriage, It is not the ...d, that makes Marriage, for then forni-...ation is Marriage, but a lawful consent by Covenant, that makes Marriage. So I say of Baptism, it is not Water thrown on the face that makes Baptism; but it is a free consent and subjection to Christ according to the Rule, that makes Baptism; Now when thou wast an Infant thou gavest no consent, thou canst not tell of any such thing but by report; thou knowest not when it was, thou hadst no Faith in the Act. *And what ever is not of Faith is sin,* so that thou art not yet baptized. Again, consider what defects have been in thy Infant-Baptism? First, there was no Rule to baptize thee while an Infant. Then thou wast not a right subject, for thou oughtst to believe and be baptized: then thou wast only sprinkled, not buried in baptism, as Christ was and hath commanded; Now wilt thou call that baptism which was only a Tradition received from thy Fore-Fathers, when the Lord Jesus did shed his most precious blood to redeem thee from the Tradition of thy Fore-Fathers, 1 *Pet.* 1. 18, 19?

Object. 17.

17. *But many lay so much stress on Ba-*

ptiſm, as makes us more backward to it

I Anſwer.

Is there more ſtreſs laid by any than Chriſt? who ſaid they rejected the Counc of God againſt themſelves, not being baptized, *Luk.* 7.29,30. And is it not our duty, *to contend for the faith once delivered to the Saints?*

Object: 18.

18. *But the Children of Believers are holy, therefore they ought to be baptized.*

I Anſwer.

As it is ſaid the Children are holy, ſo it is ſaid the unbelieving Husband is holy, or ſanctified by the believing Wife. This Holineſs is wholly to the uſe of Marriage, for the Apoſtle is in that place, (1 *Cor.* 7.) ſpeaking of Marriage, and whether thoſe who have believed ſhould live with unbelieving Husbands, or put them away, as 1 *Cor.* 7.13. So that the Holineſs here ſpoken of, it is wholly to their uſe; it is ſaid, *Zach.* 14. 20. *There ſhall be Holineſs on the Horſes Bells, and every Pot in the Lords Houſe ſhall be Holy.* Now do you think this was a ſufficient warrant to baptize Bells, as you may read they did in the Book of Martyrs? But there is a being holy for the uſe of the Believer, *as every Creature is Sanctified by the Word of God and Prayer*, 1 *Tim.* 3. 4, 5.

And

And to the Pure, all things are Pure, Tit. 1. 15. That is, to their use: Thus Children are holy, and unbelieving Husbands are sanctified to their use; But if you think, Believers Children are inherently holy, doth not your experience tell you the contrary? do not we see good Men have ungodly Children, and bad Men have holy Children? so that they are only holy for their use, they are not born in uncleanness.

Object. 19.

19. *When they were formerly circumcised, Men of years were circumcised; but afterwards Infants were circumcised; so in the Gospel, when Baptism was first administred, Men and Women were baptized, but afterwards Infants were Baptized.*

I Answer.

When God first commanded Circumcision he commanded that it should be administred to Children, *Gen.* 17. 10. *every Man-child*; but when Christ commanded Baptism, he commanded that persons shou'd be taught, and that they should believe and be baptized; and never gave a Command to baptize Children. Then consider we have the Lives and Acts of the Apostles and Primitive Churches for divers years, and not one Infant baptized. *Paul* was converted sometime after Christs Ascen-

on, and was fourteen years in Chriſt, *Cor.* 12. 2. In theſe fourteen years ſure ſome Children were born, yet not one baptized that we read of.

Object. 20.

20. *They were Heathens that were baptized in the Apoſtles days.*

I Anſwer.

Was the Lord Jeſus a Heathen? he was baptized. The Eunuch a Worſhipper of the true God. *Cornelius*, a man whoſe Prayers and Alms came to God for a Memorial, were theſe Heathens? Nay, do not thoſe who baptize Infants, baptize Heathens? *Eph.* 2. 3. *We are the Children of wrath by Nature:* It is you that plead for the baptizing Heathens, we plead for the baptizing Believers.

Object. 21.

21. *But* Paul *ſaith*, 1 Cor. 1. 17. *Chriſt ſent me not to baptize but to preach.*

I Anſwer.

That *Paul* did baptize, 1 *Cor.* 1. 14, 15. He baptized *Criſpus* and *Gaius*, and the Houſhold of *Stephanas*, and divers others. Now what he did, he did by Commiſſion or Preſumption; but he did it not by Preſumption, therefore he did it by Commiſſion; he was ſent to preach. Baptiſm fell in as a part of his Preaching Office; *Philip* was choſen

chosen a Deacon, yet he baptized the Eunuch, Baptism fell in as part of his work, *Acts* 8. so that he that is called to be a Preacher, needs no call to baptize, the other falls in as his work.

Object. 22.

22. *But there were three thousand baptized in one day, how could all these be dipped in one day? they might be sprinkled, but not dipped.*

I Answer.

They might well be dipped, for there were twelve Apostles, and seventy Disciples, as *Luke* 10. 1. that is eighty two; these might well baptize three thousand in a day.

CHAP. IX.

Believers-Baptism and Infant-Baptism compared.

1. Believers Baptism hath a Command, *Mat.* 28. 19, 20.	1. *Infant-Baptism hath not a Command.*
2. Believers baptism hath many Examples, *Acts* 8. 12. *cap.* 2. 37, 41, 42, *&c.*	2. *Infant-baptism hath no Example.*
3. Believers baptism is from Heaven, *Mat.* 21. 25.	3. *Infant-baptism is from Men.*

4. Believers baptism is the Councel of God, *Luk.* 7.29.30
5. Believers baptism hath been Gloriously sealed, *Matthew* 3.
6. In believers baptism, the person baptized acts faith.
7. In believers baptism the person subjects in acts of obedience.
8. In believers baptism the person knows when he is baptized.
9. Believers remember when they were baptized.
10. Believers are buried with Christ by baptism, *Rom.* 6.4.
11. All believers that are baptized, are in the Covenant of Grace.
12. All believers baptized receive re-

4. *Infant-baptism hath the Councel of Men.*
5. *Infant-baptism never was sealed by God.*
6. *But in Infant-baptism, the Infant acts no faith.*
7. *But in Infant-baptism the Infant puts forth no Act of Obedience.*
8. *But Infants know not any thing of their baptism.*
9. *Infants remember not their baptism.*
10. *Infants are not buried, they are only sprinkled.*
11. *All Infants baptized are not in a Covenant of grace*
12. *But all Infants baptized do not re-*

mission

mission of sins, *Act* 2. 37. 38.

13. God hath promised that all that believe and are baptized, shall be saved, *Mark* 16. 16.

14. Believers rejoyce when they are baptized, *Act.* 8. 39. & 16. 34.

15. Believers baptism hath the plain Word of GOD, *Mat.* 28. 19.

16. All the World may undeniably affirm, that believers were baptized by the Apostles, *Act.* 8. 12.

17. All those who baptise Infants, do confess believers were baptized.

18. Believers baptized, do lawfully partake of the Lords Supper.

19. All believers baptized,

ceive the remission of sins.

13. *God hath not promised that all Infants that are baptized shall be saved.*

14. *Infants do not rejoyce, but usually weep when they are sprinkled.*

15. *Infant-baptism hath humane consequences only.*

16. *But all the world cannot affirm that any Infant was baptized by the Apostles.*

17. *But all baptized believers do deny, that Infants were baptized.*

18. *Infants baptized, do not lawfully partake of the Lord's Supper.*

19. *But all Infants*

ptized, are living ſtones fit for Gods houſe, 1 *Pet.* 2. 5.

20. Believers baptized, build on Chriſt by their own faith.

21. Such as are baptized on their own Faith, ſhall never periſh, *Joh.* 10. 28.

22. Believers baptized are converted, and ſhall never come into condemnation, *Joh.* 5. 24.

23. Believers baptized, are not the Children of wrath, *John* 3. 36.

24. Believers baptized do know Chriſt to be precious, 1 *Pet.* 2. 7.

25. Believers Love Chriſt, and keep his Commandments, *Joh.* 14. 15.

26. Believers baptized, worſhip God in Spirit, and in truth,

baptized, are not living ſtones fit for Gods Houſe.

20. *But ſuch as baptiſe Infants, build on anothers faith.*

21. *But ſuch as are baptized on anothers faith may periſh.*

22. *But Infants baptized are not converted, and many come into condemnation.*

23. *But Infants baptized,* Joh. 3. 36. *may be yet under wrath.*

24. *But Infants baptized, do not know Chriſt to be precious.*

25. *But Infants baptized do not love Chriſt and keep his Commandments.*

26. *But Infants do*

truth,

truth, & ſuch God ſeeks to Worſhip him, *Joh.* 4. 23, 24.

27. Believers baptiſm muſt ſtand as long as God's Word doth ſtand, *Mat.* 5. 18.

28. Believers baptized may repel Satan as Chriſt did, ſaying, it is written, *They believed and were baptized.*

not know what to Worſhip.

27. *Infant-baptiſm muſt fall, becauſe it hath not the Word of God.*

28. *But you cannot repel Satan, ſaying, It is written,* Infants were baptiz'd; *for it is not written.*

CHAP. X.

Plain Scriptures concerning Baptiſm without any human conſequence from Mans Wiſdom.

MAT 3. 13. Then cometh Jeſus to *John* to be baptized, *ver.* 15. And Jeſus ſaid, Suffer it to be ſo now, for thus it becometh us to fulfill all Righteouſneſs, *ver.* 16. And Jeſus when he was baptized went up ſtraightway out of the water.

Mat. 21. 25. The Baptiſm of *John*, whence was it, from Heaven or of Men?

if

if we ſay from Heaven, he will ſay ... did ye not believe in him?

Luke 20. 6. But if we ſay of men, the people will ſtone us.

Luke 7. 29. The Publicans juſtified God being baptized.

Ver. 30. But the Phariſees and Lawyers rejected the Councel of God againſt themſelves not being baptized.

Mat 28. 19. Go teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt.

Acts 2. 38. Repent and be baptized every one of you in the Name of Jeſus Chriſt.

Ver. 41. Then they that gladly received his Word were baptized.

Mark 16. 16. He that believeth and is baptized ſhall be ſaved.

Acts 8. 12. And when they believed they were baptized, both men and women.

Ver. 36. And the Eunuch ſaid, here is water, what doth hinder me to be baptized?

Ver. 37. And *Philip* ſaid, if thou believeſt thou mayſt.

Ver. 38. And they went both down into the water, both *Philip* and the Eunuch, and he baptized him.

Acts 9. 18. *Saul* aroſe and was baptized.

John

John 3.22. After theſe things came Jeſus nd his diſciples into the Land of *Judea*, nd there he tarried and baptized.

John 4. 1. Jeſus made and baptized ore diſciples than *John*.

Acts 10. 47. Can any man forbid water hat theſe ſhould not be baptized, that have eceived the Holy Ghoſt as well as we?

Ver. 48. And he commanded them o be baptized in the Name of the Lord.

Acts. 18. 8. And *Criſpus* the chief Ruler of the Synagogue believed on the Lord with all his Houſe, and many of the *Corinthians* hearing, believed and were baptized.

Acts 22.16. And now why tarrieſt thou? ariſe and be baptiſed, and waſh away thy ſins, calling on the name of the Lord.

Rom. 6. 4. We are buried with him by Baptiſm.

Gal. 3. 27. As many as have been baptized into Chriſt, have put on Chriſt.

1 *Pet.* 3. 21. The like Figure whereunto baptiſm doth ſave us.

1 *Cor.* 12. 13. By one ſpirit we are all baptized into one body.

Acts 16. 33. And he took them the ſame hour of the night, and waſhed their ſtripes, and was baptized, he and all his ſtraightway.

Ver. 34.

Ver. 34. He believing in God with his House.

Luke 3. 21. Jesus being baptized, the Heavens were opened.

Ver. 23. And Jesus himself being about thirty years of Age.

John 3. 23. *John* was baptizing in *Aenon* near *Salim*, because there was much water there.

CHAP. XI.

Considerations by way of Conclusion.

1. CONsider that when souls are asham'd, then God will shew them the Ordinances and forms of his House, *Ezek.* 43. 11. The Gospel Church hath its forms.

2. Consider when God gives any soul a new heart, it is to fit him for Gods Ordinances, *Ezek.* 11 19, 20. *I will give them a new spirit, and I will take away the heart of stone, and give them a heart of flesh, that they may walk in my Statutes, and keep my Ordinances and do them.*

3. Consider what a danger it is to resist an Ordinance of God; read *Rom.* 13. 2. *Luke* 7. 29, 30. They rejected the Councel of God, not being baptized

4. Con-

4. Consider what Judgments have attended the changing of Gods Ordinances, *Isa.* 24. 1. *Behold, the Lord maketh the Earth empty, and turneth it upside down*; there's a change, but why, *ver.* 5. *They have changed the Ordinance*; when Christ commands to *Believe and be baptized*; and men baptize Infants who do not believe whether this be a change of the Ordinance, judg ye?

5. Consider, what fell on *Nadab* and *Abihu* the sons of *Aaron*. Lev. 10. 1, 2. They offered what the Lord commanded not: it was not forbidden; but that's not enough, 'twas not commanded; Infant-Baptism is not forbidden, but it is what the Lord commanded not.

6. Consider if what thou didst receive in thy Infancy was no Baptism, and thou hast not been baptized since, then thou livest in the neglect of a great Gospel Ordinance: wilt thou call that Obedience which was not thy Act, and had not thy consent, nor thou knowest not of, nor canst remember when it was done, and thou hadst no faith in? and wilt thou call that baptism that was not of thy obedience, but thy Parents will?

7. Consider that the Ordinances must be kept as they were delivered, 1 *Cor.* 11. 2.

But Baptiſm was delivered to Believers and not to Infants. God did indeed deliver Circumciſion to Infants, but never did deliver Baptiſm to Infants.

8. Conſider, that many who have not been Baptized ſince they believed, do deny Baptiſm to their Children: Let me ask ſuch, if their own Infant-baptiſm was ſufficient to them, if they do deny it to their Children? why do they reckon their own Infant-baptiſm ſufficient? ---- *How long halt ye between two opinions?*

9. Conſider, that it is without all doubt Believers were Baptized, *Acts* 8. 12. That Baptizing of Infants (at the beſt) is but a doubt; Infant-baptiſm hath been often diſputed, but when was Believers Baptiſm diſputed? It is in very words expreſs *They believed and were Baptized.* Now is it not better to go in an undoubted way, than in a dark way?

10. Conſider, there are multitudes of Examples of Believers Baptiſm; ſee page 11. of this Book; but there's not one Example of Infant-baptiſm.

11. Conſider if the ſalvation of thy ſoul did ly upon this queſtion, Whether were Believers Baptized, or were Infants baptized? wouldſt thou not ſay, ſurely Believers?

12. Co

12. Conſider, as Birth-right gave a right to Circumciſion under the Law, ſo Birth-right gave right to the Prieſthood.

Now you would entail Baptiſm without a word to the Believers ſeed, why then will you not entail the Miniſtry unto the ſeed of Miniſters? Would it not be ſtrang Logick, to ſay, the Preachers ſeed under the Goſpel, have leſs priviledg than the Prieſt's under the Law?

13. Conſider, that we are not to think of any above what is written, 1 *Cor.* 4. 6. Now if Infant-baptiſm be not written as an Ordinance, do not judge it to be an Ordinance.

14. Conſider that Chriſt was faithful in all his Houſe, *Heb.* 3. 5, 6. If it had been his Fathers Will that Infants ſhould have been Baptized, ſurely he would have been ſo faithful as to have left us one word in his Bleſſed Scriptures.

15. Conſider, *Moſes* the ſervant of the Lord did all according to the Pattern ſhewed in the Mount, *Exod.* 25. 40. and ſhall not the ſervants of the Lord do all according to the Pattern he hath ſhewed to us in the New Teſtament? the pattern left on record is, *They believed and were Baptized*, Acts 8. 12.

16. Conſider, whether thoſe who do ſo

depend on their conſequences without a plain Text, will grant Papiſts and others the ſame conſequences, for Altars, Surplices, &c. ſeeing all is to be done decently; And they ſay, Surplices are decent; Railes about the Tables are decent, &c?

17. Conſider, that ſeeing the Scripture is ſo exact, in ſetting down the ſeveral circumſtances of Perſons Baptized, *Acts* 16. 13, 14. the time, *the Sabbath*, the place, *by a River ſide*; the Cuſtom, *Prayer was wont to be made*; the Company, *Women*; the Name, *Lydia*; the Trade, *a Seller of Purple*; place of abode, *as the City of* Thyatira, her Religion, *a Worſhipper of God*; her Action, *She heard Gods Word*; *the Lord opened her heart*: the Inſtrument, *words ſpoken by* Paul. So *Acts* 16. 27, 28, 29, 30. ſo many circumſtances, but not one word in any place expreſſed, that ever any Infant was Baptized; why ſhould it be left out, were it Gods Will it ſhould be done?

18. Conſider, *there is but one Law-giver who is able to ſave and to deſtroy*, James 4. 12. *The Lord is our Judge, The Lord is our Law-giver*, Iſa. 33. 22. Now where hath this Lord given a Law for Baptizing Infants? This one Law-giver hath not given one Law for the Baptizing Infants.

19. Con-

19. Consider, whether Baptizing Infants, Godfathers and Godmothers, the Cross in Baptism, the Promises and Vows made for Children, were not all brought in by Humane Invention, at the same time or on the same Reasons?

20. Consider, whether it be safe to admit of Consequences against an express Rule? *Mat.* 28. 19. *Teach and Baptize.*

21. Consider, whether those who Baptize Infants, will not have it said to them by the Lord one day? as in *Isa.* 1. 12. *Who hath required these things at your hands?*

22. Consider, whether any of the Gospel-Ordinances hath so many plain words as Believers Baptism?

23. Consider, whether being Baptized be not a justifying God, and on thy part thou not being Baptized, dost not reject the Councel of God? *Luke* 7. 29, 30.

24. Consider, whether such as hold Infant-baptism do not Preach Baptism to be a Sign of Regeneration, and whether all or any Infants Baptized are Regenerated?

25. Consider, whether those who have not respect to all Gods commands will not one day be ashamed? *Psal.* 119. 6.

26. Consider, whether *Abraham* durst

cir-

circumcise his child without a word of Command, then how darest thou Baptize a child without a word?

27. Consider, whether we are not to press after the purity of Ordinances, and whether those Ordinances which have the express Rule, are not most Pure?

28. Consider, whether they and only they shall not have the *Well-done* at Christ's coming, who have done what he hath commanded, and as he hath commanded?

Now I beseech thee to consider what hath been said in this matter; and the glorious God of Truth give thee the Spirit of Truth, which may lead thee into all Truth, and may build thee up, and give thee an inheritance among them that are sanctified? and as in sincerity, with unfeigned love to God and thy soul these things have been written: So the very God and Father of our Lord Jesus, sanctifie thee throughout, in body, soul and spirit, and give thee a heart to search whether these things be so.

An

An APPENDIX, *containing other Objections of the* Pædo-Baptists, *with Answers thereunto, By another Hand.*

Object. 1.

1. *INfants of Believers ought to be Baptized, because the Natural Seed of Believers are the Spiritual Seed of* Abraham.

I Answer.

This is contrary to *Rom.* 9. 6, 7, 8. *For they are not all* Israel, *which are of* Israel; *neither because they are the seed of* Abraham, *are they all* Children: *but in* Isaac *shall thy* Seed *be called*; *that is, they which are the* Children *of the* Flesh; *these are not the* Children *of* God: *but the* Chilren *of the* Promise *are counted for the* Seed. And *Gal.* 3. 7, 26, 29. *They which are of* Faith, *the same are the* Children *of* Abraham. *Ye are* all *the* Children *of* God *by* Faith *in* Christ Jesus: *And if ye be* Christ's, *then are ye* Abraham's *Seed, and* Heirs *accord-*

ing to the Promiſe. The Sum of the Apoſtles Argument is, that, the *Children of the Fleſh*, or Abraham's *Natural Seed* are not the *Children of the Promiſe:* but whoſoever believe, whether Jew or Gentile, they are Abraham's *ſpiritual ſeed*, and none other.

Object. 2.

2. *But to* Abraham *and his Seed were the Promiſes made*, Gal. 3. 16.

I Anſwer.

The new Covenant promiſes were made to *Abraham* and his *ſpiritual ſeed*, that is, *Believers*; for *they are the children of God, and Heirs according to the promiſe*. Therefore ſaith the Apoſtle, *He ſaid not, and to ſeeds, as of many, but as of one, and to thy ſeed, which is Chriſt*, Gal. 3. 16. Many Temporal promiſes were made to all the ſeed of *Abraham*, natural and ſpiritual; but his ſpiritual ſeed only, that is, Believers, are intitled to the promiſes of the new Covenant. For thoſe promiſes being made to Chriſt, namely, to Chriſt firſt, and then to all that are in Chriſt, none can have an Intereſt in them, but as they are conſidered in him, becauſe he is the great point or centre

centre of the promiſes, in whom they meet and are eſtabliſhed.

Object. 3.

3. *But the Infants of Believers are to be baptized, becauſe they have Habitual Faith.*

I Anſwer.

If by *Habitual Faith* our Adverſarys underſtand an *Infuſed Habit of Believing*, and that all the Infants of Believers have this *Infuſed Habit*, then let them produce ſome Argument either from plain Scripture, good Conſequence or rectified Reaſon for their Opinion. For to tell us of *Habitual Faith* in Infants, without any manner of Proof, either *Scriptural* or *Philoſophical* is meer begging of the Queſtion. But if by *Habitual Faith* they mean a Potentiality in the ſoul to believe, this will no more qualify their Infants for Baptiſm, than the *Infants of Heathens*; becauſe there may be a Potentiality in the one, as well as the other to believe. And ſeeing it is but a Potentiality they ſpeak of, I demand how they come to know that their Infants have this Power? is it by Revelation, or by Obſervation? If by Revelation, then ſurely they have

have ſome Text for it? If by Obſervation, then their Infants do demonſtrate it by ſome Act or other of Believing? but if neither of theſe ways, then not at all.

Further, we may not Baptize *Infants* upon a meer ſuppoſed power of believing, becauſe a bare ſuppoſition or Preſumption, is a groundleſs bottom to go upon: For the Scriptures do no where countenance ſuch a practice. We do indeed baptize *Grown Perſons* upon preſumption that they are Believers, they making to us a profeſſion of their Faith in Chriſt, and giving Teſtimonials of amendment in their Lives; but *Infants* being not capable of profeſſing *Faith in Chriſt*, or teſtifying of *Repentance from Dead* Works, we muſt not baptize them upon a ſuppoſition, that, as *Believers Children*, they have a potentiality to believe, which others have not.

Object. 4.

Infants of Believers are capable of having the Seal of the Covenant of Grace, which is Baptiſm, applyed unto them.

I Anſwer.

Baptiſm is no *Seal* of the *Covenant of Grace.*

Grace. Christ is the *Great Blessing* of the *Covenant*, and the Holy Spirit *Sealeth him* to the Souls of the Faithful. *In whom after that ye believed, ye were sealed with the Holy Spirit of promise, Eph.* 1. 13. *And grieve not the holy Spirit, whereby ye are sealed to the Day of Redemption*, 4. 30. And as the Holy Spirit sealeth Christ to the Soul, so Faith the fruit thereof, sealeth the Soul to Christ. *He that hath received his Testimony, hath set to his Seal that God is true, John* 3. 33. But granting for Argument-sake, that Baptism is a Seal of the Covenant of Grace, how come Infants to be capable of it? Is there any Word of God in the New Testament for the Baptizing of them? There is none. How then are they capable of Baptism? Why, the *Devisers of Will-Worship* have created them a Title to it against the *Express Revelation* of God.

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